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ABSTRACT

This book summarizes the role of community organizing principles in a successful adult education program serving Native American adults. Gleaned from workshops conducted by two Cherokees who have been highly successful in their own community organizing efforts, from ongoing staff discussion, and from years of practical experiences of program staff, the book relates key factors involved in community organizing. The guide discusses the principles of community organizing using the following aphorisms: familiarity breeds success, two or more negatives make a positive, the solution is present in every problem, a chicken in every pot but no filet mignon, talk Indian to me, love me--love my dog, my leader has a wart on her nose, love my dog--reward me, accentuate the positive, dependability counts, and look Ma, no hands! The following aspects of the personality of the community organizer/adult educator are listed: flexibility, acceptance, relaxing, commitment, happy, gentle, and dependable. The next section focuses on translating each of the principles of community organizing into adult education practices. The next section lists successful adult education practices based on organizing principles by these program functions: recruitment, class organization, and methodology. Other contents include a directory of services and referrals with telephone numbers and a map and names of the nine representative districts of the Cherokee Nation of Oklahoma. (YLB)

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COMMUNITY ORGANIZING

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COVER DESIGN

The cover was designed by Charles Vann, a Cherokee tribal elder and artist. Mr. Vann continues to study and interpret the old ways through his drawings. His explanation of the design is as follows.

"Ga-du-gi" (written in Cherokee syllabary) is the Cherokee equivalent of Community Organizing. It translates "to do one particular thing together or as a group."

The emblem at the top of the page represents togetherness. The Eagle represents fighting the bad while the fish depicts doing the good -- the two types of activities undertaken by the tribe as a whole.

In the old days when the Cherokee had to find a solution to a problem, leaders would call everyone together to participate in discussion. Even children were given a role in the problem solving. When a solution was proposed, a designated leader would make a decision by holding a knife or arrow in the air. If the handle was up it indicated agreement with the proposed plan, but if it was pointed down the reasoning was bad or inappropriate.

These major gatherings might be called to prepare feasts to celebrate good hunting, or for breaking up into small bands to attack enemies during war. The Cherokees called this large gathering Ga-du-gi. Cherokees were once a very tight, close tribe of people. And I believe they could be again.

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Special Credit: Bertha Alsenay and Charlie Soap, two of the finest community organizers in the country, donated much time in providing workshops to staff on Indian community organizing. Tasks done extremely well become art. Bertha and Charlie have raised community organizing to an art -- a thing of great beauty -- which is reflected in the faces, the confidence and the spirit of the communities in which they have worked. Cherokee Nation owes them much, as do we.

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INTRODUCTION

I Context

Adult Education (adult literacy and GED level instruction) has long been recognized in the literature as a Community Development activity. In turn, community organizing is key to community development.

Very simply, Community Development in our definition is working together to strengthen the community and benefit its members within a process which is owned by all the community. The means for pulling people together to establish common goals and work on them is community organizing. The byproducts of the process include:

1) development of new leadership

2) improved relationships through common goals

3) strengthened families and individuals

4) material benefits or products.

Taken in this context all social service and education programs can be community development ones. Can be and should be. Unfortunately, it is often difficult to manipulate the plethora of federal, state and other regulations and bureaucracies to insure that communities and individuals retain ownership/control. Boxes, accounting procedures, organizational structure and individual struggles are all road blocks which can overwhelm or strangle the community development process.

The goal in researching and putting together this manual has been to identify the skills and practices plied in community

organizing/community development and translate those skills and practices into operation of ABE/GED programs. The results, contained herein, are intended as a training guide for future adult education staff. Although the information on available services and organizing practices were gathered within the confines of the Cherokee Nation, the broader applications have been identified to allow the information to be transferred to other tribes and urban centers.

It is also hoped that the rationale for doing things a little differently may assist tribes and organizations in looking at their structure and response from support services which are needed to be truly effective.

Within the domain of Education, adult education and preschools have been the programs most amenable to community empowerment. This is true largely because these programs are not as over-regulated as are elementary, secondary and higher education. Adult education is not limited by law and regulation to state adopted texts nor confined to highly defined physical plants which limit activities. Although a number of states have chosen to regulate teaching credentials and other aspects of instruction in ABE/GED to narrow niches which are very limiting, other funding sources provide broad latitude for creative program development which meets local needs. That is particularly true of Indian Adult Education through the Office of Indian Education in the U.S. Department of Education and Bureau of Indian Affairs funding.

II Principles of Community Organizing

Although community organizing by its very nature must be flexible, there are certain principles which do not change irrespective of issues or the community in which work is being done.

"Familiarity Breeds Success"

Contrary to the old saying, for the community organizer familiarity breeds success not contempt. Organizing can not be done from an office at a distance. It is necessary for the community organizer to go into the community and get to know people. In Indian communities, familiarity means attendance at those events which belong to the community -- softball games, hog fries, church. Trust has to be built before there is success.

"Two or More Negatives Make a Positive"

Individuals whose lives are perfect have no need to organize. Problems must exist as the basis for community organizing. Further, problems which are worked on must be self perceived. That is to say, the individuals in the community must identify the problems themselves. What looks like a problem from the outside is not necessarily perceived as a problem from within. People will not work on issues that are not self perceived unless they meet secondary or other unspoken needs.

Negative energy must be brought into groups. There is more than one meaning to this rule. First, people who may be negative

about the process need to be brought into the process. Second, everyone must get a need met or solve a negatively affecting problem.

"The Solution is Present in Every Problem"

By defining problems and spending time discussing them, individuals and groups find that they have solutions within themselves. Just as people must be invested in the problem (self perception of problem), likewise, they must be vested in the solution. Every individual and group has resources available. The community organizer is a networker who helps bring together people with resources.

"A Chicken in Every Pot but no Filet Mignon"

Goals must be realistic. It is a mistake to lead people to believe that more may be accomplished than is reasonable. Don't raise false hopes.

"Talk Indian To Me"

Speaking the native language is, of course, an important skill for the community organizer. It is difficult for an organizer to provide the level of comfort and support necessary when talking in a language which is not as familiar or fluent for participants. Speak Indian To Me means more than just speaking a Native language. It also means using a communications style which is comfortable to

participants. Bureaucratese has no place in communicating at the community level. Familiar slang, gestures, speed of speaking, voice tone -- all are important in communicating effectively. Confusion and misunderstanding can sabotage involvement.

"Love Me: Love My Dog"

The process of organizing is one of inclusiveness. While some individuals naturally develop into stronger leadership roles, it is not the job of the community organizer to decide who can participate, but rather to try to encourage inclusiveness.

"My Leader Has a Wart on Her Nose"

Leaders don't always look like the President of the United States. They are not necessarily out front people who are standing up and orating. Leadership is an evolving process which requires different kinds of people for different tasks. Getting people involved requires individuals who are trusted and known, but not necessarily in the limelight. As groups progress, different kinds and styles of leaders emerge to fill leadership needs. A good organizing process allows for new leadership to constantly emerge.

"Love My Dog: Reward Me"

Everyone needs recognition. Give praise and recognition to everyone in the process. Ongoing praise can be supplemented with formal recognition which takes place at designated times.

"Accentuate the Positive"

Like the song says, you have to accentuate the positive. It is easy for groups to degenerate into personalities and squabbling or become disheartened at little setbacks. A community organizer sets an example of positive thinking until it becomes epidemic. Guide discussions into positive channels, turn fault finding into solution finding.

"Dependability Counts"

Make plans and stick to them for a while. People need the stability provided by a plan that everyone understands. Be dependable. Not showing up at a meeting can abrogate trust or make people impatient with the process. Community organizers must always follow through on commitments.

"Look Ma, No Hands!"

Community organizing can be like riding a bicycle with no hands for the person who has high control needs. It is critical to recognize the importance of sharing responsibilities among the group, letting go as people take over tasks and neither implying superiority or acting superior.

III **The Personality of the Community Organizer/Adult Educator**

The list of principles detailed above mandates a particular personality in the person who does community organizing. The same

qualities that make a good community organizer are the some ones which are needed in adult educators.

In observing two expert community organizers, a list of observable qualities was culled which were then compared with acknowledged successful adult education teachers. It appears that they share a number of qualities. This is not surprising since the work of each depends greatly upon being able to motivate people and make them feel good about their work -- be it learning basic skills or working to build a community center.

Most adult education programs are ones in which attendance is voluntary. There is no obliging parent to get the adult out of bed and send them to school. With the exception of court mandated attendance or employment type programs run under JTPA where participants are paid to attend, there is no major coercion involved in attendance. If potential participants feel comfortable and like the instruction, they will attend. Otherwise the teacher has few or no students and, eventually, no job.

Both community organizers and adult educators have to be able to make participants feel good about both themselves and the process they are going through. What kind of personality does that take? What qualities and skills are necessary to continually fill classes? It is only necessary to watch a successful organizer or instructor to begin to identify the high degree of skill necessary.

Although a high degree of skill is necessary, it is not the same kind of skill that most of us have associated with teachers. It has little to do with degrees or advanced training. Some of the

most successful Indian adult education programs in the country have used nondegreed teaching paraprofessionals as teachers. Why? Aren't academics the test ot a good teacher?

First, it is important that adult education instructors know their communities. That means knowing and meeting people, but also implies having or being able to take on enough of the acoloration of the local personalities to "fit in" and make students comfortable. Generally that which is comfortable is that which is familiar.

Second, with good preservice and inservice training, most reasonably bright adults can brush up on basic skills with which they may be rusty. Basically, if you know how to add and subtract, you can teach someone else to add and subtract -- if there is an easy, friendly relationship with the learner.

A few of the traits which should be looked for in hiring adult education teachers/administrators include:

1) **Flexibility** - adult educators must be very flexible about almost everything. Instruction is arranged around the convenience of participants. Therefore, classes may take place at 6:00 am or 8:00 pm. Many adult education teachers are expected to recruit students, provide transportation, teach, counsel -- do everything that a panoply of specialists do in elementary and secondary systems. An inflexible person who needs a high degree of structure in order to work happily will not make a good adult ed. teacher.

2) **Acceptance** - related to flexibility, effective adult educators are accepting of all kinds, ages and sizes of people. An individual who is judgmental, or tries to force students into their own value system will not be successful.

3) **Relaxing** - excellent adult education teachers are relaxing to be around. This climate of relaxation is facilitated, in addition to the acceptance factor listed above, by voice tones (warm, low, slow), quiet self assurance which does not need bragging or winning points to bolster ego and a genuine affection for and interest in people. Individuals who speak rapidly in high, or nasal tones are not relaxing.

4) **Commitment** - It takes a great deal of energy and commitment to teach adult education. Individuals who want to do the minimum don't do well.

5) **Happy** - Does it sound odd to say that you should hire happy people to work? Teachers who are happy and enthusiastic transmit that enthusiasm to students. Instruction can not be enjoyable to students if the instructor is not enjoying him/herself. The person who complains, grumbles or finds fault can not transmit positive attitudes to students.

6) **Gentle** - Good adult ed. staff are gentle people who know how to listen. There is a difference between being enthusiastic

and in being overwhelming. This is as true for men as for women. There is nothing effeminate or "unmanly" in quiet assurance which is sensitive to the feelings of others.

7) **Dependable** - Dependability has been detailed in the list of organizing principles. Students can not build up sufficient trust in someone who is not dependable. On time, in the right place and honoring commitments.

These skills and qualities are not those like typing speed or levels of accounting skills which might be typically used to determine employment in specialized positions. Organizers and adult educators are facilitators of learning and growth. As facilitators they are plied with myriad questions on every subject under the sun necessitating the frequent reply, "I don't know but I will help you find out."

Evaluating applicants skills can be difficult, but there are a few hints which may prove helpful. You might, for example, ask one person sitting in on interviews to use a voice evaluation sheet in determining the speed, clarity, tone and emotive qualities of applicants voices. The voice evaluator looks at the applicant as little as possible to prevent conflicting information from the visual domain. Likewise, have someone look at the applicant while blocking out voice. Are posture, facial expressions, gestures and dress giving messages of friendly, relaxed mein? (These are, of course, somewhat subjective and subject to cultural norms within the community).

Some questions to ask when looking at performance of adult educators are:

1) *Whose classes are consistently full of students?*

2) *Are very low entry level students attracted? (generally the most insecure and hardest to reach)*

3) *Are traditional people (versus highly acculturated) attracted to classes?*

When comparing a number of teachers, you will usually find that there are one or more teachers to whom the answers to those questions are all 'yes.' Those teachers, if observed closely, are translating the principles of community organizing successfully into adult education practice.

IV Translating Organizing Principles into Adult Education Practice

Let's go back to the principles of community organizing and see how each may be translated into adult education practice.

"Familiarity Breeds Success"

The use of this principle may be evaluated by looking at:

- ***Accessibility of staff***
- ***Accessibility and familiarity of physical location***
- ***Recruitment techniques***
- ***Visibility of staff***

When deciding on a physical location for instruction, community comfort vis a vis familiarity must be a prime consideration. Facilities should be located within the community as defined by participants. This means that two communities which

are four miles apart in the country or five blocks apart in the city may not be able to share a common location.

Accessibility naturally includes support services like transportation, child care, eyeglasses, hearing aides and other like services.

Class sites and offices should present few if any physical or cultural barriers. Desks which are up against the wall so that staff turn chairs to face visitors without the barrier of a desk inbetween are an example of a barrier-free atmosphere.

Generating trust and comfort includes creating an appropriate social and physical atmosphere. Every transaction which takes place between or among people has a social aspect. Therefore, a pot of coffee, wide comfortable chairs, tables instead of desks, snacks for diabetics or the just plain hungry, culturally amenable decorations and texts are all staples in the adult education classroom which respects participant needs.

An atmosphere which projects to learners that the class session is a happy meeting among friends to accomplish goals is a goal for every program. It should be stressed that modern, plush or new facilities are not by any means synonymous with a high degree of comfort. Lots of money is not necessary to create a good atmosphere.

Visibility of staff is important in both recruitment and retention. When staff are highly visible through attendance at community events and meetings, it allows informal conversation which is productive of friendly recruitment as well as the

opportunity to tell participants they were missed when they have been absent.

The time taken in hiring personable, friendly instructors can only be used maximally when recruitment is done face-to-face. Home visits, conversations at softball games and pow wows or at church are always more effective than flyers, radio announcements or general mailouts.

"Two or More Negatives Make a Positive"

It is good to understand that higher education attainment is not always a self perceived need on the part of potential participants. Classroom skills must be related to the perceived needs of individuals and the community. An individual who perceives no personal need for additional skills may participate in classes in order to better help children with homework, learn about drug and alcohol abuse to understand problems of family members, or provide a good example to the community and other family members.

The motivation of the learner must be understood in order to attract the learner and to facilitate his/her learning process. In well conducted classes, learners will soon find a pleasure in learning which enhances self esteem and results in learning for personal reward it brings.

Most adult education participants have experienced failure in their efforts to acquire an education in the past. This failure results in low self esteem as a learner and, not infrequently, an outer directed anger at education systems which is demonstrated

through a negative attitude about school.

The greater the negativity evidenced, the greater is the fear of failure. Therefore, the process of harnessing the negativity into energy for learning is dependent upon providing the learner with both immediate and continued success. There are no failures in adult education; there are simply different learning speeds.

Preventing failure means doing away with tests, competition, group instruction and grade levels. It means turning control over what is learned, how much is learned and at what rate to the learner. Individualized instruction where the instructor moves from person to person providing explanations and encouragement allows each participant to select increments appropriate to his/her learning style and comfort level.

The Cherokee Nation uses a system of master skills checklists for documenting student progress. This system does away with the need for testing and supplies built in student motivation. Sets of skills sheets with directions for their use are available from the program.

"The Solution is Present in Every Problem"

Adult Educators work with the whole person whose life extends outside the classroom and whose problems in other areas of life impact learning. As a friend and facilitator, the adult educator provides information about resources to participants. This facilitation may take the form of advocating with social service programs for the participant, bringing in speakers to explain other

programs or carrying information back and forth from various agencies.

"A Chicken in Every Pot but no Filet Mignon"

Lack of a diploma does not and should not imply that students are stupid. As astute adults, class participants understand that receiving a GED is not going to make them millionaires. In some communities, it may make very little difference in employment or salary. Where there are no jobs available, more education does not produce more jobs.

Effective adult educators do not encourage students to believe in unrealistic results or accomplishments. To do so results in anger and frustration.

"Talk Indian to Me"

Some information has been presented previously about establishing comfort and trust through the physical location and condition of facilities for learning. A major additional piece lies in the area of communications.

Although there are many cultural variances in communications styles among cultures and tribes, there are some similarities among Indian communities which offer general direction.

Across tribal lines research with Indian subjects has indicated a strong visual learning style or preference. "Speaking Indian" may mean, therefore, that both materials which use visual leads and a classroom environment which incorporates high visual

interest "speak" to Indian students. A logical extension of this information would combine visual interest with culturally familiar and pleasurable visual stimuli. (A Writing and Grammar Skills text for Indian Adults which follows this premise is available for review from the Cherokee Nation Adult Education Program)

Indian humor is an important part of our gatherings. We instruct, learn and bond through humor. The particular style and attributes of humor may vary from tribe to tribe, but should be incorporated into learning in a positive way.

Food is a comforting contribution which also represents caring. We feed those we care about; or feeding someone is a way of showing caring. Pot luck suppers, snacks and the everpresent coffee pot are warm, familiar activities which infuse the learning process with a personal touch.

Allowing students to prepare food, assist in preparation, carry in and out supplies or clean up is a ga-du-gi wherein everyone has a role which allows them to help and nourish others. In a tribal society we attain stature from giving/helping the group. This is an important differentiation from public schools in which teachers give (skills and knowledge) and students receive.

Program newspapers which allow students to contribute recipes, stories and community news are another type of ga-du-gi which provides students with stature and increased self esteem. Many if not most tribal newspapers are political documents in which rank and file tribal members do not feel a sense of ownership. An adult education program newspaper isn't and shouldn't be a model of

journalistic style. It is rather an opportunity for learners to contribute and be recognized. It's purpose is to get as many names of participants mentioned in print as possible. It provides the pleasure of reading about familiar people and events and conveys a sense of approval to their activities.

It is easy for program newspapers to become teacher or program centered rather than participant centered. Guard against filling the paper with what teachers want participants to know or articles which promote the program rather than the community and individual learners.

Several examples of articles from the Cherokee Advocate written by an adult education teacher who has a real talent for reporting in an informal and easy style which rewards learners are provided here as examples.

You will note that these clips would never make it to the New York Times. They are not reflective of excellent journalistic style, nor are they intended to be.

NEWSLETTER ARTICLES

KENWOOD, JAY, LOCUST GROVE & HULBERT
BY GARY GIRTY

Greetings!! Hope everyone had plenty of wild onions to eat this spring.

The Delaware County class sites have continued to show good attendance and participation.

Students in Kenwood signing up to take the GED Test include Elizabeth Tagg, Mary Sapp, and Donald Blair. Students in Jay taking the GED Exam are Nancy Shorter, Bonnie Hobbs, Shela Yocham, and Narita Dry. Good luck to everyone!!

Active participants in Kenwood Cherokee Literacy included Stephanie Hair, Rachel King, Elizabeth Tagg, Ina Proctor, Mary Sapp, Imogene Ballou, Marianna Ballou, Johnny Backwater, and Jennie Ballou.

Recently getting under way is Cherokee basketry classes in Delaware County, with Bonnie Hobbs, Rita King, Virginia Revas, Harry Shorter, Nancy Shorter, Nancy Soldier, and Narita Dry participating in Jay.

The Kenwood basketry class shows Stephanie Hair, Elizabeth Tagg, Ina Proctor, and Mary Sapp involved so far. It's not too late to get a basket or two completed before the term ends, so feel free to join us.

Congratulations to Elizabeth Tagg who is completing her working with numbers math book, pentagon.

The Hulbert class is still meeting in the Proctor Heights Office Building. New students include Violet Washington, Forrest Baldridge, Thomasenia Johnson, and Alicha Hughes.

Lavelle McKee is signed up to take the GED test this May. Good luck, Lavelle.

Hulbert students involved in Cherokee basketry class this spring include Annie Andrews, Kathleen Kelley, Lavelle McKee, and Violet Washington.

New Locust Grove students are S. Scott West, Nita Black, Pam Wells, Melissa Panther, Judy Leach, Mark Wolfe, Ruby Rice, George Leach, Chyla Dry, and Johnny Dry.

Students taking the GED include; Juanita Bark, Nita Black, Melissa Panther, Mark Wolfe, and Ruby Rice.

Cherokee basketry participants; Mary Henry, JoAnn Wilkerson, Mark Wolfe, Linda Estep, and Sue Pirtle.

Locust Grove Adult Education students showing foremost progress are; Juanita Bark, Janice Dunn, Melissa Panther, and Mark Wolfe.

Those students taking the GED test this last part of the semester, please contact us as quickly as you can about your GED results, so that we can include you on our Graduation list for this year. Our phone number is 458-0484. See you at the Graduation and Awards in Tahlequah.

STUDENT CONTRIBUTION

FIELD TRIP TO TULSA
by Bonnie Diamond

On Wednesday, November 28, 1990, the Cherokee Nation G.E.D. and Literacy classes from Adair, and Sequoyah counties took a field trip to Gilcrease Museum. For some of us, it was a first time opportunity to view the gallery. The paintings and sculptures, and artifacts of various periods were quite impressive.

We also had lunch at Casa Bonita. It must have been excellent food to all, because everyone was miserable full!

We enjoyed our trip and tour very much, it was appreciated.

Betty Gourd and Tilda Jumper studying for their G.E.D.

Marble City students

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"Love Me: Love My Dog"

This humorous rural saying appropriately conveys the strong sense of family, clan and other loyalties felt strongly by many Indian people. From time to time there has been discussion among Adult Ed program operators about priorities of enrollment. If there is limited space and teacher time, should efforts be focused on reaching and serving young people who have a long period of time to use the skills learned in supporting a family, or with elderly people who have had less opportunity to attend school and have lower education levels.

These types of questions are, in our view, simply inappropriate for an Indian program. Classes will if organized naturally, revolve around relationships. Large families extending out to cousins will attend because other family members are going. Classes are incorporated into the fabric of events which make up the life of a community or groups within a community. For that reason, it is also good to have activities like crafts, tribal language instruction or story telling which are offered in a way which does not detract from academic instruction, but allows family members and cohorts who are not in need of basic skills instruction to participate in some aspects of the programming.

Initial recruitment for a new class site will often revolve around attracting one member from a large family or clan to enroll in classes with the sure knowledge that one key family member will pull in many other relatives. Analyzing communities for the various relationships and groups is an excellent activity to

conduct prior to recruitment. Identifying key people to recruit based on relationships is a most efficient way of building class attendance. Hiring staff who have those relationships is another positive consideration.

One of the arenas in which adult education has often proved effective in strengthening community bonds is promoting tolerance among Indian people within a community. The splits between Christian and traditional, drinkers and nondrinkers, Pow Wow circuiter and Bingo players -- we have so many more artificial lines drawn in our communities than were present in the past. These differences sometimes grow into intolerance, dislike or mistrust. Combining people from various groups in the adult ed class in pleasant activities which provide excellent opportunities for bonding can eliminate some of the intolerance which has grown up in recent years.

"Accentuate the Positive"

Discussing the use of adult education to build tolerance and bonding leads into the next point made by community organizers -- be positive.

With drop out rates on some reservations exceeding 60%, the limited research available indicates that a significant portion of tribal leadership is drawn from GED graduates. Tribal Chairmen, Chiefs, Council Members, School Board members, and numerous other decision makers have gone and will go through ABE/GED programs rather than secondary schools.

Public schools tend to be organized in ways that promote cliques, "in" groups and "out" groups, failures and successes. Even in tribally controlled schools, we frequently mimic the competitive activities which label students. Who gets to play on the "A" team, who is a cheerleader, who is on the honor roll versus who failed a class, who didn't make the team, who wasn't elected to an office.

The natural tendency in Indian people, ascribed to a high degree of tribalism of taking down a peg anyone who seems to think they are better than anyone else can also degenerate into excessive fault finding and complaining. The issue of developing leadership is a sensitive and difficult one within this context.

The arrangement of classes and methodology discussed previously which eliminates destructive competition and failure also assists development natural leadership. It is critical to remember the concept of Ga-du-gi in this context -- everyone must have a role in which there is no failure. Everyone must be seen to contribute in a positive way. When everyone has a role, feels useful to the group and becomes a "giver" as well as a taker, the climate for constant unproductive or negative discussion/attitudes is greatly reduced.

Another aspect to keeping groups and individuals positive is a leadership role which staff plays. Education is valuable because it allows us to better solve problems. The value of education can be modeled by adult educators for participants. When there is discussion among students about problems which tends to be negative

griping, adult educators can turn the discussion into positive problem solving. The attitude of leaving behind what can't be changed and focusing on what can be changed is an example which stresses how skills and information can be turned into solutions.

A large number of problems related by adult students will center around receipt of services from other agencies or programs. A misdiagnosis from an Indian Health Service clinic, failure of an employment program to follow through on training, denial of benefits for social services or housing. These are all areas in which the adult education teacher can provide information to the students about his/her rights and options. Even a small success in righting a perceived wrong can leave a student feeling empowered and more capable of taking control of his/her life.

This empowerment is stronger when the student takes an active part in his/her own advocacy. The role of the adult educator when possible is to lessen dependency by doing less and less direct advocacy while guiding the participant in his/her own advocacy.

The message is, "You are not powerless. Quit griping and do something." (albeit offered in a much more tactful fashion.) Even the perennial complaints about tribal politics have positive responses. Examples of how other GED students have been elected to Council can provide students with a positive goal.

"Dependability Counts"

It was stated previously that every communication between or

among people is a social transaction. That means that every transaction has affect -- emotions connected with it. Each transaction is positively or negatively charged.

The goal of the adult educator is to convey approval and support to participants. Students do not learn well for someone they do not like. The need for approval is a strong one.

The destructive effects of alcohol, forced enculturation by the dominant society and the resulting chaos in families and communities leave a number of adults with anger. That anger includes negative feelings from childhood about adults who were not there for the child or did not adequately protect the child.

Even though students have reached adulthood, they continue to be wary of being abandoned or neglected. It is difficult for these adults to trust. A staff person who is absent, doesn't follow through on student requests or is never on time will be filed in that box left over from childhood of people who can not be trusted and/or at whom anger is directed. Therefore, it is essential that adult educators be extremely dependable.

"Look Ma, No Hands!"

Issues of control are the major difference between adult education programs and public schools. In public schools what is to be learned, how it is to be learned, where and at what time are all rigidly controlled by the institution. The learner partakes only under the conditions set by the institution. There are small choices in course offerings, but the number and type of credits

mandated by state accreditation agencies make those choices minimal.

Such a system is provider driven rather than consumer driven. Needless to say, such a system is not empowering. The best adult education programs are consumer driven. Class hours are at the convenience of students. What is learned and at what rate are learner determined with the instructor guiding rather than inflicting the process.

The opportunities for Ga-du-gi under adult education programming are endless. What kind of speakers would participants like to have come to the classes? What are the interests of participants? Are many participants parents or grandparents who are raising children? Do they want information about child development? Preventing drug use and abuse? How would they like graduation ceremonies/recognition to be conducted? What decorations and theme should be used? Will there be entertainment and food? Who will prepare food for graduation? What field trips might be interesting? Have the participants ever visited the state capitol? Would they like to meet with the Governor? Have they ever visited an airport or been inside a plane? Would the class like to raise funds for class social events? Does the group want to have a pot luck dinner for Christmas? Would anyone like math skills constructed around the tribal budget to learn more about the fiscal constraints of the tribe?

Pages could be filled with Ga-du-gi among program participants both in the planning and carrying out of activities and events.

Learner centered operation is based on one key concept. *Every individual has a strong need to control his or her life.* Persons who do not feel in control of their life and events affecting them are helpless, powerless and have poor self image. Education is important for the power it has to allow students to control their lives. If it is offered only in a context of passively receiving, the major value of Education is lost. Education ceases to be education and becomes indoctrination when it is not empowering.

The implications for program operation are obvious. Particularly in the hiring and training of staff it is important to establish the principle, and show how learner centered education may be carried out. This principle is another instance which points up the advantages of not hiring decreed teachers to work in adult education programs. Degreed teachers, particularly those who have classroom experience in elementary and secondary education have much "unlearning" to do before they are effective in the adult education classroom. They must learn to plan instruction around student needs, individualize instruction and eliminate failure. Failure of a student in a classroom is solely due to centering instruction around the needs of the teacher and institution rather than the needs of the learner.

An adopted curriculum or a teacher in the regular system says that a certain increment of time for learning the multiplication tables is available. If the student does not learn multiplication within that time increment, he or she is a failure.

Adult education says that all students learn at different

rates at different times in their lives and dependent upon other things which are occurring in a student's life. It makes no difference if it takes one student three weeks longer to learn multiplication tables than other students needed. The student who took three extra weeks will learn something else faster than another student at some point. To label the student a failure is destructive to the learning process and denies adults the dignity and control they deserve.

In adult education, no student ever fails. Teachers may fail to teach appropriately in order to allow the student to learn maximally, but that is not the fault of the student. This reversal of attitude is soon absorbed by learners whose consistent successes and acceptance result in greater and greater success.

This style of teaching is much more difficult for teachers initially, but the immense rewards soon far outweigh the short term difficulties.

SUCCESSFUL ADULT EDUCATION PRACTICES BASED ON ORGANIZING PRINCIPLES

BY PROGRAM FUNCTION

Recruitment

* Face-to-face recruitment
* High staff visibility in the community
* Analysis of community relationships for key recruitment
* Use of Indian extended family/kinship for recruitment
* Culturally amenable communication

Class Organization

* Use of familiar settings
* Organization around existing social groups
* Scheduling for student convenience
* Learner involvement (Ga-du-gi) planning and carrying out activities
* Informal peer tutoring
* Coordinating outside resources
* Access services like transportation and child care
* Culturally amenable decor

Methodology

* Test free assessment (ie skills checklists)
* Elimination of labeling by grade levels
* Individualized instruction within the group
* Teacher/program generated curriculum
* Culturally based materials
* Vary pace with crafts and other incidental activities to prevent burnout

* Self paced instruction
* Rework rather than marking incorrect responses
* No grades, individual feedback recognizing daily progress
* Positive teacher response
* Newsletter/paper for recognition
* Graduation/recognition ceremonies
* Field trips
* Materials which use errorless discrimination
* Consistent teacher follow through
* Use of only positive reinforcement
* Students check own work as desired
* Casual rather than formal style
* Skills related to life tasks
* Develop schedules w/learners and stick to them
* Health screening available in classes
* Teacher use of good voice control to relax students
* Provide for real problem solving

DIRECTORY OF SERVICES AND REFERRALS

All activities of the program are directed to students, potential students, and community members. The whole range of social services is available through the tribe and will be used in the program's referral network.. Appropriate resources for students and let the students know what services are available and the criteria. Make referrals to these services.

Provide easy access to these programs and service for the students by coordination and referrals.

The following is a listing of services, offices, and telephone numbers.

CHEROKEE NATION
Telephone Numbers
Area Code (918)

Cherokee Nation Complex 456-0671
Toll Free # in Okla. 1-800-256-0671
Cherokee Nation Fax # 456-6485

Talking Leaves Job Corps (Larry Ketcher, Ctr.Director) 456-9959

W. W. Hastings Hospital: (Del Nutter, Service Unit Director)

Dial a Chart	458-3217	Pharmacy	458-3105
Emergency Room	456-3270	Facility Management	458-3137
Administration	458-3210	Behavioral Health	458-3170
Personnel	458-3210	Purchasing	458-3193
Contract Healthy	458-3220	WIC	458-3180
Billing	458-3201	Nutrition Service	458-3178
Nursing Admin.	458-3158	Patient Room Info.	458-3100

Appointments and Clinics:

Medicine Clinic	458-3110	Dental Clinic	458-3150
Pedi./Adoles.Clinic	458-3120	Optometry Clinic	458-3160
Women's Clinic	458-3130	Audiology Clinic	458-3167
Surgery Clinic	458-3130		

Sequoyah High School (Delton Cox, Superintendent) 456-0631

Cherokee Nation Sub-Offices:

Stilwell	696-3124	Miami	542-6863
Sallisaw	775-6226	Vinita	256-8595
Claremore	341-8430	Bartlesville	336-0971
Jay	253-4219	Tulsa	428-5630
Catoosa (temporary)	266-1515	Warner	463-3694
Pryor	825-2116	Locust Grove	479-5807

Housing Authority: (Joel Thompson, Executive Director)			
Tahlequah	456-8878	Westville	723-3744
Tah., Admin.Bldg.	456-5482	Vinita	256-5382
Tah.,Hous.Mgnt.	456-8374	Pryor	825-4811
Stilwell	696-2055	Porum	484-5157
Jay	253-8315	Locust Grove	479-5128
Nowata	273-0923	Hulbert	772-3092
Warner	463-3242	Grove	786-4212
Bartlesville	336-7830	Claremore	342-2433
Catoosa	266-5658		
Health Clinics:			
Jay	253-4271	Nowata	273-0192
Sallisaw	775-9159	Salina	434-5397
Stilwell	696-6911		
Heritage Center	456-6007	C.N. Library	458-0577
Adult Education	458-0484	Cherokee Gift Shop	456-2793
CN Fine Art Gallery	458-9575	CN Golf Course (SHS)	458-4294
CN Head Start	458-4393	CN Marshal Service	456-9224
Child Development Ctr.	458-4404	Jack Brown Center	458-0496
Environmental Health	456-8894	Cherokee United Way	456-0838

Registration Guidelines Listed

To obtain a CDIB card (1) applicants must know the roll number of the original enrolle to whom they are related. (2) Applicants must attach the original copy of their state-certified birth certificate or a delayed birth certificate to the application linking the applicant to his or her enrolled ancestor. Probate records sometimes can be used instead of a birth certifcate.

If a delayed birth certificate is given, an additional document, such as an affidavit of personal knowledge and memory, should accompany the application. (3) Applicants should submit the birth or death certificates for all non-enrolled ancestors. (4) Applicants should complete an application for membership to the Cherokee Nation of Oklahoma.

Indian Health Service hospitals and clinics require that patients to present the CDIB card before receiving treatment. Membership allows Cherokees to vote in tribal elections.

The registration department, located in the Cherokee Nation W. W. Keeler Tribal Complex near Tahlequah is open Monday through Friday from 10 a.m. to 5 p.m.

There is no charge for the service or for membership in the tribe, explained Cherokee Nation Registrar, Lee Fleming.

Donated Foods Guidelines Listed

To receive donated foods, applicants must have a Certificate Degree of Indian Blood (CDIB) card for an adult member of the household.

Also required are Social Security cards or birth certificates for each household member, income verification for each employed household member and verification of residence, such as phone or utility bill showing applicant's name and address.

The offices and warehouse of the donated foods program near the tribal complex in Tahlequah are open Monday through Friday from 8 a.m. to 3 p.m., closed noon to 1 p.m., and are closed the last four workings days of each month but are open from 8 a.m. to noon on the Saturday before the last four working days of the month, and closed on all other Saturdays.

Participation in the Cherokee Nation Donated Foods Program is the save for everyone without regard to race, color, national origin, age, sex or handicap.

ELDERLY NUTRITION SITES SCHEDULE

Porum Elderly Citizens
Wheeler Addition
Porum, Okla.
Monday & Tuesday
Phone: 484-2181
Contact Person:
Bonnie Diamond

Belfonte Elderly Center
Belfonte, Okla.
Wednesday & Thursday
Contact Person: Maggie & Roland Miller
Home Phone: 427-4383

Sallisaw Tsa-La-Gi Elderly Center
Sallisaw, Okla.
7 days a week
Phone: 775-6834
Contact Person:
William Deerinwater

Robert "O" Swimmer Elderly Center
Jay, Okla.
Monday - Friday
Phone: 253-6261
Contact Person:
Annie Loy

Spavinaw Elderly Center
Spavinaw, Okla.
Monday & Tuesday
Phone: 589-2736
Contact Person: Edna Harper

Marble City Elderly Center
Marble City, Okla.
Tuesday & Thursday
Phone: 775-2476
Contact Person:
Lynn Bradley

Kenwood Elderly Center
Kenwood, Okla.
Tuesday & Wednesday
Phone: 434-6117
Contact Person:
Johnny Backwater

Kansas Elderly Center
Kansas, Okla.
Monday, Wednesday & Thursday
Phone: 868-2593
Contact Person:
Ladell Hughes

Braggs Elderly Center
Braggs, Okla.
Thursday
Contact Person:
Leta Doolin

CHEROKEE NATION OF OKLAHOMA

TRIBAL OFFICIALS

Executive Branch of Tribal Government

PRINCIPAL CHIEF
Wilma P. Mankiller

DEPUTY CHIEF
John A. Ketcher

Legislative Branch of Tribal Government
TRIBAL COUNCIL MEMBERS
1991 - 1995

District 1
(Cherokee)

Joe Byrd
Don Crittenden
Mige Glory

District 2
(Trail of Tears)

James Garland Eagle
Harold "Jiggs" Phillips

District 3
(Sequoyah)

Mary Cooksey
Sam Ed Bush

District 4
(Three Rivers)

Paula Holder
Troy Wayne Poteete

District 5
(Delaware)

Barbara Conness Mitchell
Melvina Shotpouch

District 6
(Mayes)

William Smoke

District 7
(Will Rogers)

Harold DeMoss

District 8
(Oologah)

Maudie McLemore Bazille

District 9
(Craig)

Gr[illegible]y Pitcher

Judicial Branch of Tribal Government
TRIBUNAL

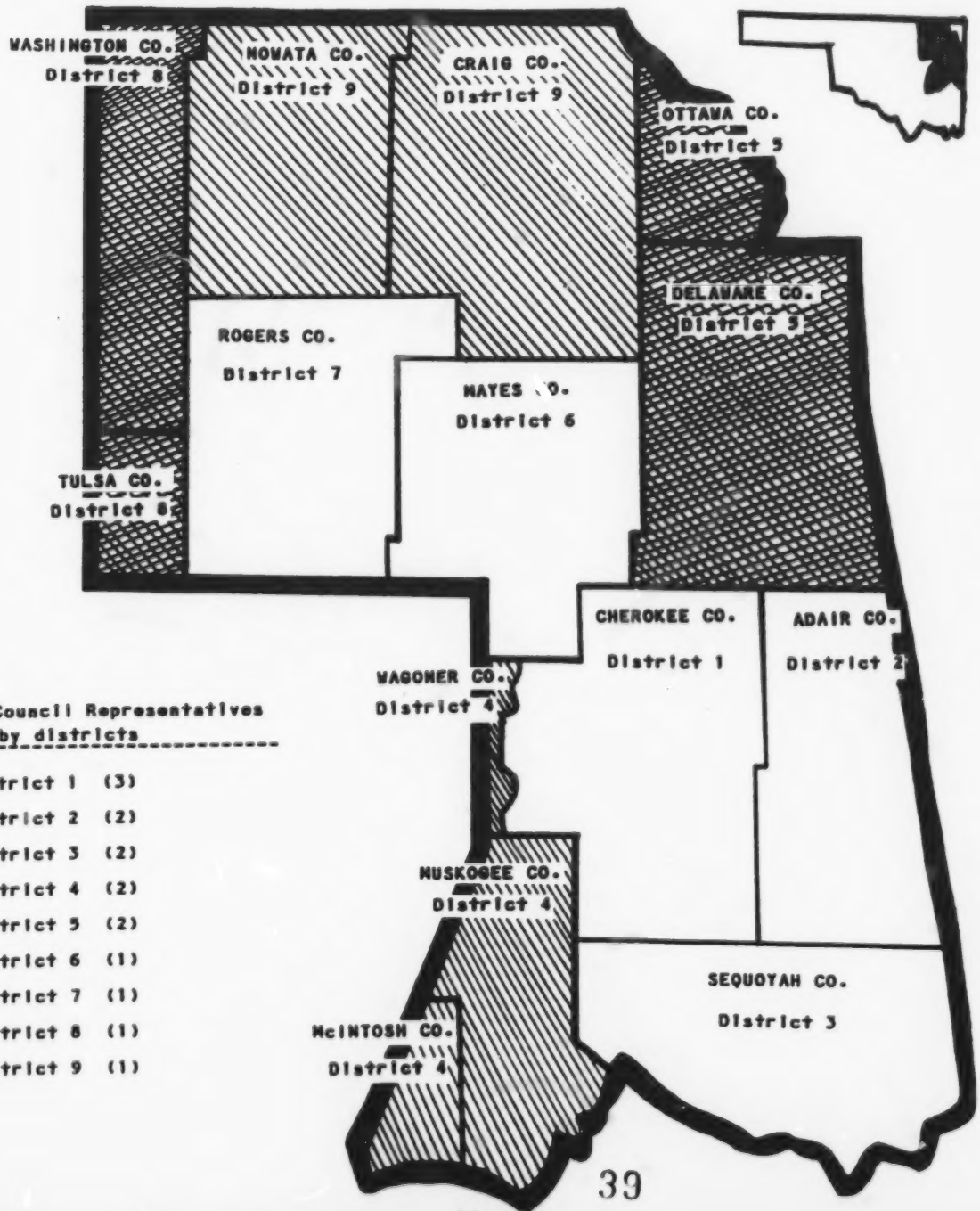
Chief Justice - Phillip Viles, Jr.

Dwight Birdwell

Ralph Keen

NINE REPRESENTATIVE DISTRICTS

Boundries of the fourteen counties and the nine representative districts of the Cherokee Nation of Oklahoma



Number of Council Representatives by districts

District 1	(3)
District 2	(2)
District 3	(2)
District 4	(2)
District 5	(2)
District 6	(1)
District 7	(1)
District 8	(1)
District 9	(1)

NAMES OF THE NINE DISTRICTS

These districts are located within the fourteen counties which makes up the Cherokee Nation.

The names of these districts were determined by popular vote in 1991 tribal election.

1991 is the first time, since statehood, the Council had representatives by districts.

The nine districts by name are located within these counties:

DISTRICT 1	Cherokee County (Cherokee)
DISTRICT 2	Adair County (Trail of Tears)
DISTRICT 3	Sequoyah County (Sequoyah)
DISTRICT 4	McIntosh, Muskogee, and Wagoner Counties (Three Rivers)
DISTRICT 5	Delaware and Ottawa Counties (Delaware)
DISTRICT 6	Mayes County (Mayes)
DISTRICT 7	Rogers County (Will Rogers)
DISTRICT 8	Tulsa and Washington Counties (Oologah)
DISTRICT 9	Craig and Nowata Counties (Craig)